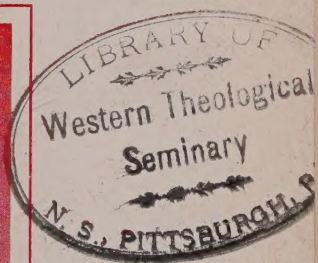


THE XPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



PORCELAIN ENAMEL
STEEPLE Marks Church of
Abiding Presence,
Gettysburg, Pa.

(See Table of Contents page)

AUGUST, 1946

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The EXPOSITOR and HOMILETIC REVIEW

A Journal of Practical Church Methods

Porcelain Steeple

A CHURCH steeple is generally one of the building's most outstanding features and frequently a town landmark. Located on historic "Seminary Ridge," just west of Gettysburg, Pa., the Church of the Abiding Presence has a most unusual steeple which attracts attention because of its unusual, brilliant, beautiful construction. The steeple is made of porcelain enamel.

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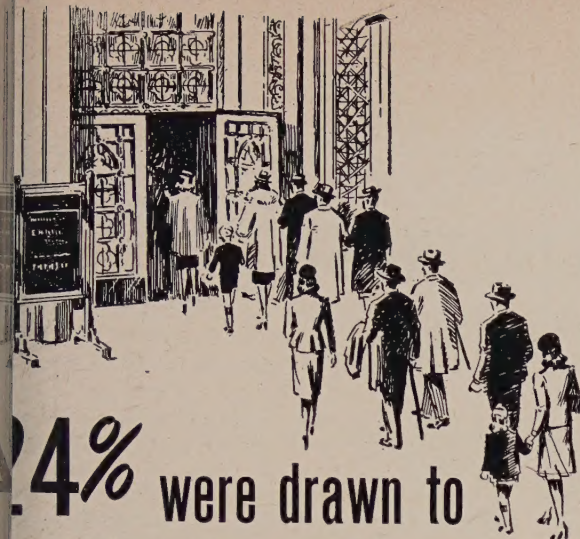
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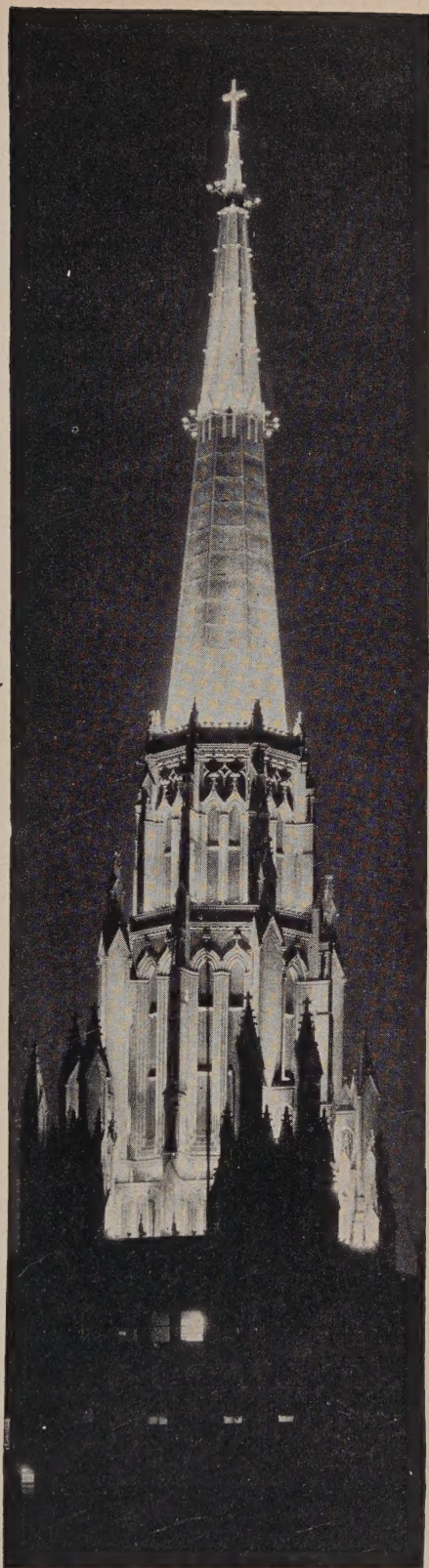
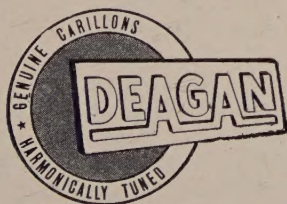
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IS MAN FREE

PROF. DAVID E. ADAMS

WHAT does it mean to be free? There are those who say that the very idea of freedom is an illusion, and therefore not really worth discussing; that man merely thinks he is free when in reality he is the plaything of forces so far beyond his own understanding and possible control, and so all-encompassing in their determination of his nature, his thought, and his fate, that there is no such thing as freedom anywhere. But it would seem that the man who takes that point of view is exercising the very freedom which he claims does not exist. Even the slight confidence one has in the validity of his own judgments and in that of others whose minds he respects, leads one to feel that such a picture of human life is only partly true to experience.

What are the limits within which there is any kind of freedom that can be recognized as genuine, freedom of thought and action, on which any real political freedom must ultimately rest? Is man free? The answer of religion is Yes, within certain recognized limits which are inherent in the nature of the human situation. We are all bound or limited in physical ways by the fact that we are part of a physical order. We can work only about so long without becoming hungry, thirsty, sleepy. There are points at which strength fails, disease attacks us, and hostile environment bogs us down. And we are limited by the particular combination of qualities which each of us possesses from the start. We are further limited by the social environment. We live subject to a system of legal regulations and social conventions, a framework within which life in any given community must pretty much be lived. And even in the world of the mind, each of us recognizes personal limitations. Yet each of us finds some roads opening out before him though others may be blocked. And all of us recognize problems of thought out at the far end of each field of thinking or in-

vestigation which no one has yet solved satisfactorily.

But within these limitations physical, social, mental, there is a kind of freedom, moral, spiritual, intellectual, which is a basic part of the consciousness of every thinking person. Freedom of choice, of action, of thought and of imagination, freedom which lifts the life of man above the routine of animal function into what is called the realm of values, where there is apprehension, appreciation, response to truth, beauty, goodness, love, hope.

This freedom is not that which some people seek by surrender, the surrender of personal initiative, of the need for making decisions, the need for thinking for one's self, the need to act on one's own. There is sometimes momentary comfort in that type of surrender in the feeling that someone abler and more powerful has taken charge, and that one need not tax one's brain no further, but merely obey. Real freedom does not consist in being relieved of responsibilities, but rather in being able to assume responsibilities. Freedom has two faces, like a coin, but they are two faces of the same entity. The exercise of freedom involves freedom from some handicaps like want and fear, by means of which we are made free for independent thought and speed and intelligent worship of meaningful values. There are both negative and positive "freedoms" implied in the Atlantic Charter.

If we look again at the limits within which this ultimate freedom must be exercised, we see that they are in a sense the framework which makes it possible. The recognition of physical limitations makes necessary the planning of one's life even in small details, but when these details are mastered and reduced to order, the successful organizer is released from the constant impact of the physical so that he may find some hours in every day which may be used for productive work and for the cultivation of the things of the mind and of the spirit. Social convention and leg-

Mount Holyoke College, South Hadley, Mass.

gulation are sometimes annoying, but when we look at these limitations, we discover that in reality they constitute a structure which protects the individual from the incursions of his more aggressive fellows, guaranteeing him a measure of freedom to work out his own ideas and plans with a minimum of interference.

But this measure of freedom, within the protecting framework of physical environment and necessary social controls is not merely a matter of release from automatic restraints. The very possibility of such release rests on the assumption that man so released knows enough to manage himself, that there is in man as a person the truth that makes him able to be free. That is the basic assumption of the teaching of Jesus, when he calls for repentance, the belief that man, confronted with the truth about good and evil, is able to make choice, is capable of that response to high values which Jesus saw as the necessary foundation for the new kind of living that he called the Kingdom of God.

The evidence for such capacity in man is difficult to establish. Even St. Paul felt that man was naturally pretty bad, and had to be made over, partly at least by divine action, before he could be the sort of free person that Jesus assumed him to be to begin with.

For people of today neither interpretation can be taken as finally convincing on authority alone. For it is of the essence of freedom to test all earlier interpretations by one's own experience and that of one's contemporaries. The task of reaching such an interpretation is partly a matter of psychology, but even more a matter of religion. The individual's interpretation of the nature of man becomes finally a matter of religious faith, of the values recognized as supreme, and the relation of these values to human experience.

The interpretation of the nature of man as applying freedom might be stated in some such way as this:

I believe that the individual as a human being, and as a child of God, is able to exercise freedom of judgment and of moral choice.

I believe that when he assumes the intellectual and moral responsibility of the free mind his decisions and his choices have a quality and validity characteristic of a free spirit, and by no means wholly conditioned by heredity and environment, although these are factors in every man's total situation.

I believe that the individual, aware of this inner freedom, and accepting the responsibility which it implies, works out his own ideas with the definite realization that he is not being coerced from without, but driven by the power of his own ideals and drawn by freely chosen loyalties to persons or plans or

to what he believes to be the will of God, in free cooperation with others of like loyalties and ideals.

And yet none of this is automatic in the sense that it is something that happens to a person. The realization and exercise of this inner freedom is an attainment dependent on continued effort, and it must be maintained by continued use. The process of achieving this spiritual status is similar to, and is a part of what is often called "growing up." In a well organized family or community, the child is given added responsibilities as he matures, and increased freedom in his exercise of them. But he himself grows in spiritual stature as he becomes aware of himself as a person, able to think for himself, make choices, and offer original and constructive contributions to the life of the community. None of the educational and social framework is of any avail if the child himself has not that ultimate sense of the independent value of himself which makes his work significant to himself. That is the real meaning of freedom, and that is the spiritual quality of the normal human being. Slavery begins when parents, teachers, employers, rulers, try to make people feel that they are not of value as persons, depriving them by subtle innuendo or by overt force, of confidence in the integrity of their own spirits.

But this faith in the capacity of the individual, and the implied demand that society protect every individual in the opportunity to exercise this ultimate freedom, raises another question. If we are to recognize the right to the exercise of this freedom, how then can we ever have unity? If by unity one means uniformity, the answer is that we cannot. Nor do we want it; for uniformity leaves no room for creativity. But unity of the kind needed for a world of free men implies mutual cooperation, not regimentation, towards ends freely recognized as good for all. The opportunity to exercise freedom itself is perhaps the first of those ends. And peace is its chief corollary.

It is not as widely understood as it should be that political freedom and peace are not normal states from which man lapses occasionally into slavery and war. They are rather, in the collective sense, supreme social adjustments attained only by the maximum of enlightened cooperation, and maintained through the years by a continual process of education on the very highest moral and spiritual level.

The coins that we handle every day bear on one side the legend "In God We Trust." It is that spark of the divine relationship which the religious man recognizes as the central fact

(See page 380)

THE LABORER AND HIS HIRE

(Labor Day Message)

NORMAN E. NYGAARD

A GAIN and again the statement is made by sincere Christians, who are, however, shallow thinkers, that if everyone would only observe the Golden Rule or act in all ways as a Christian should, there would be no more labor troubles, no more wars, nor even family troubles. Altogether too frequently such folk stop with that statement, little realizing that they themselves hold a most important key to the problem in their hands. If they, in every life situation, would observe the Golden Rule, if they would always act as Christians—no matter what others might do—we would be part way on the road to a solution of our problems.

But it is indeed a difficult thing to do. And only Christ Himself ever completely lived by the Christian standard, His own standard, of course. Again, the assumption that we often glibly make is that WE are living the Christian life and are conformable to the Christian standard. It is the failure of others to live by it—not ours, which cause our difficulties. Especially, it would seem, is this true in the realm of labor disputes.

It is well, therefore, not once a year but far more frequently, to consider the fundamental principles upon which a society based upon the Master's teachings and the Master's spirit would operate.

Jesus Set No Class Distinctions

The first and fundamental principle would be this: Jesus sets up no class distinctions. Even His denunciation of the Pharisees was directed at them, not as a class, but as individuals holding certain principles which were antagonistic to the general welfare of mankind. No more kindly discourse is recorded in history than His housetop conversation with the Pharisee, Nicodemus, as He set forth the fundamental precepts of the new birth.

Yet there is a constant effort on the part of class leaders to set the Master forth as a member and supporter of their particular group. The convocation speaker at the Iowa State College of Ames some few years ago, insisted that the capitalistic system was God-given and Christ-motivated, while Communism was the invention of the devil, himself. That there were abuses in the system he, of course, ad-

mitted. But Capitalism was right; Communism was wrong. And the profit motive of capitalism was essentially the motive by which intelligent society must be governed.

On the other hand, Dr. John B. Delaune, Dean of the Catholic University of Portland, Oregon, told the congregation of staid St. Patrick's Cathedral in New York that "Christ was an unskilled laborer who today would be a unit in a carpentry department of a factory. . . . Had a God-fearing and disinterested labor organizer attempted to organize the factory in Christ's name would have been found on his membership card and He would have become a young labor delegate." One profoundly admires Dr. Delaune's courage in making such a statement to such a staid and conservative group as conservatively capitalistic as Trinity Episcopal or the Fifth Avenue Presbyterian Church; but still one cannot follow him in his thinking.

For Jesus in His own life, was both capitalist and laborer. He learned His trade at the bench in His father's carpenter shop in Nazareth. Undoubtedly, then, He was a member of the employed class. But He followed His father in the management of that shop and became thereby its owner and a member of the capitalist class. Undoubtedly at times He was also one of the "army of the unemployed." Jesus was workman and owner, manager and seller, purchaser and consumer. He was identified with every class of people that we know today.

Again the Master called into His apostolic band, on the basis of absolute equality, men of all classes. Peter was probably a fisherman who employed others. He lived in his own home in Capernaum. Andrew, so far as we know, was just a simple employee of other fishermen. James and John worked as fishermen for their father Zebedee. Matthew was a capitalist, a speculator in the field of taxation. Judas, the traitor, was a shrewd financier. The other disciples, with the exception of Nathaniel, were probably ordinary workmen. But all of them, when they became disciples of the Master, became members in equal standing of a fraternity that knew no classes. In Jesus' symbolic washing of His disciples' feet He left for them an example, as He said, reminding them of what they should be doing for one another.

Stubenville, Ohio

her, "He that would be greatest among you let him be as the servant of all."

And Paul has caught Jesus' spirit when he informs us that in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female. All are one, made of the same kind of material, fashioned in the same spirit. In the faster today there are neither black nor white, capitalist nor laborer, but all are one.

The Principle of Service

The second principle that Jesus would apply to the relations of labor and capital would be the principle of service. That is a much-used word these days. It finds itself quoted in service clubs, "He profits most who serves best." Hotels maintained before the war and are maintaining again that "The guest is king"; and certain of the great merchandising establishments insist that "the customer is always right." All this is hyperbole, of course, for the customer is frequently wrong; and when the guest attempts to act as a king he should be thrown out on his ear. And hotels often forget their bell-boys, chamber-maids, and the waitresses, and cooks in their coffee shops. They have apparently not been created to serve them or to look out for their interests.

This pseudo-service has often masqueraded as a form of the Golden Rule. Jesus' service penetrates far below the surface. It digs into the very heart of things. At times it is even harsh in order that it may bring people to their senses. When Jesus met a woman at a well in Samaria, He caused her some very embarrassing moments in order that she might be liberated from the living death in which she bound herself. It was a distinct service to her when He brought her to realize the enormity of her sin; but it was not completed until He had shown her the way of safety, the way of true salvation.

Jesus' recipe for service is the second mile. The employer who uses the formula which Jesus there suggests is the man who has no labor troubles in his plant or whose labor troubles are simply adjusted. For this method is the way of sympathetic understanding of the point of view of the men whom he has in his employ. And the union which has in mind the second mile as its method of dealing with capitalists is the union which rarely goes on strike.

Warfare, in the field of labor relations, has been the armed strife of a tooth-and-claw era. For employees it has meant sabotaging the employers' goods. For the employer it has meant the engaging of hired strike-breakers. "Give 'em the club and the gun. Make 'em come to me. Anything is legitimate when I'm pro-

tecting my plant, my property." But you can readily see how utterly foolish this all is. Warfare on either an international scale or on the scale of a single factory, always costs tremendously in the long run. It is like a flood in the Ohio River area. That takes with it not only beer parlors and houses of ill fame; it also sweeps away churches, schools, and libraries. It destroys the homes of innocent, kindly folk. And so with every industrial conflict; so with every war. The innocent as well as the guilty are the victims. And oftentimes the guilty, being well prepared for the event, come off unscathed. Unless the spirit of genuine service prevails neither industry nor capital can survive. They will all go down into a welter of destruction.

The Spirit of Benevolence

There is a third principle that must prevail in the relations of capital and labor, and that is the spirit of benevolence. I would have called the spirit "love", but that word has become so trite and overworked that I dare not use it in this instance. The American concept of love is so bound up with the popular magazine type that we need some other word to designate it.

The thing that I have in mind is the same thing that was in Paul's mind, in the thirteenth chapter of First Corinthians, when he spoke of "charity". "Charity suffereth long and is kind. Charity envieth not. Charity vaunteth not itself, is not puffed up; doth not behave itself unseemingly; seeketh not her own." If we were to write a modern parallel of Paul's chapter we could say, "Though I speak of service and a new deal for my employees and have not love I am as the slide horn or the tootling saxophone. Though I build model rest-rooms and adopt a minimum wage and have not love I am nothing. Though I give thousands to found hospitals and orphan asylums while men in my plant lack for food, having not love, I profit nothing spiritually." For all of these things are the modern equivalent of that of which Paul spoke, with the specific application to industry.

I could, of course, use the figure from the point of view of the laboring man as well and begin by saying, "Though I mount up on a soap-box and rant of brotherhood, but treat my employer as a man apart, I am nothing indeed," since this is a double-barreled passage. It always works both ways. Benevolence makes for compassion, for friendly understanding, for brotherhood. And sometimes the loneliest man in the world is the man who employs others. The workingman is responsible for his home. He must feed and clothe his wife

and children. Perhaps there are others dependent upon him: Other mouths look to him for food. These all constitute his responsibility. But the owner of a business—and I mean now the "Christian owner"—feels a responsibility not only for his own wife and children, his own immediate dependents, but also for those who work for him and for their wives and children as well. Sometimes a whole community is dependent upon one factory. If that factory closes down the community is devastated. If the man who owns that factory is a follower of Christ he recognizes the many who look to him for life and happiness.

Some years ago in a Rotary convention a man was introduced who spoke of the relationship of employer and employee. The man who made the introduction said that the speaker was not a visionary, one who used pious platitudes but who did not understand the actual conditions under which both employer and employee worked, but a man who had tried and tested his theories. And he gave one illustration. A man who had been working for him on a delivery truck had pilfered from his firm. For five years or more he had had a perfect record and then this thing had happened. Most of us would have said, "The man is a thief. Kick him out." We would have felt altogether virtuous if we had not turned him over to the police.

But the employer investigated the case. Operations which had been unexpected had cost the family more than his income had been able to stand. There was no record of drink, no record of gambling, but stark necessity had driven the employee to steal.

With the record of his thefts before him the employer called his employee in. In a kindly, brotherly way he told what had been discovered. Then, instead of blaming the employee he said that he felt he had been at fault in not giving the man a wage large enough to maintain the man at a living level. He pointed out further, of course, the dangers ahead of one who broke the law by stealing, but said that he felt that it was his obligation to give a good employee a sum of money sufficient to meet his needs. He closed with these words, "Your theft will cover wages past due. Your weekly wage is raised five dollars. If you are ever in difficulties again come and see me. You continue your job upon your promise never to take that which does not belong to you again." That man became thereafter the most valued employee in the firm. There would never be money enough in C.I.O. treasury to induce him to lead a strike or participate in one against his employer.

But how different is the usual relationship. Dr. W. R. Harshaw, who was for many years Presbyterian synodical executive for Minnesota, told of an interesting comparison he made after his retirement. He spent the winter in a town in North Carolina; the spring and early summer he spent in another town in New England. Both shall be nameless, but both are undoubtedly typical. The former city has two kinds of poor folk, the poor blacks and the poor whites. The latter has only poor whites. In the southern group, being in the so-called Bible belt, were ultra-orthodox, while the northern group in "emancipated" Unitarian New England were ultra-liberal. But in both cases the wealthy people, the church-going people, were almost without any concern for the needs of the half of the community. Apparently their acceptance of the form of the Christian faith which they held meant absolutely nothing so far as any concern for their brethren was concerned. In fact, so far as they could see, the poor whites and poor blacks were no concern of theirs at all.

Long ago a man who was born in a log cabin in the south said that "This nation under God cannot exist half slave and half free. Today, this nation under God, cannot exist half over- and half under-fed. Many 'isms' are promising a way out. In Russia, under dictatorship, they have been trying to eliminate poverty. Stanley Jones was right when he reminded us years ago that it will be the greatest calamity of all time if under the Russian atheistic system every man were assured a job and every hungry stomach filled while in Christian lands no adequate plan was worked out for the elimination of poverty and want. It is your responsibility and mine, in our naming the name of Christ is anything more than a beating of the air, to bring His plan to bear upon these intricate relationships which are yet so amazingly simple—for there are but the relationship of man and men, no matter whether we call some employers and others employees. A classless society, a society based upon service, a society basically benevolent, these must be the aim of the Christianity of America and of the world.—(Jer. 22:1-5 Matt. 20:1-16.)

The best part of one's life is the performance of his daily duties. All higher motives, ideals, convictions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—H. W. Beecher.

There is no such thing as chance or accident; words merely signify our ignorance of some real and immediate cause.—Adam Clarke.

The Editor's Columns



Preachers Don't Work."

THERE is plenty of room for question of the statement one meets, with more or less frequency this time of year, to the effect that the devil steps in to supply the pulpit made vacant by the summer recreation and vacation period of the pastor.

It is more logical to feel that that pulpit whose occupant knows no regular relief from the parish drive that is upon him, by way of vacation, would be the easiest prey for the devil and gentleman, for its regular occupant, denying himself the physical, mental and even spiritual refreshment found in a proper vacation, is most susceptible of all to such attacks, and hence, his people with him.

I have just finished reading a four hundred page manuscript, sent me by the pastor of a downtown church in Pittsburgh. For some twenty years he was the minister of a congregation of some 3,000 members in an Ohio city.

While there, he was challenged by an over-ambitious business man who made the claim that, "Preachers Don't Work." Instead of crossing swords with the challenger on the spot, he started to keep an accurate diary, which he wrote for a year, and in which he recorded all his activities pertaining in any way to his parish obligations.

It is not only a very definite and pointed answer to the charge, "Preachers Don't Work," but it should be enlightening, if not wholly inspirational, to the type of minister who is inclined to fret because he has "one sermon a week to prepare, year in, year out."

There were numerous matters of very practical and suggestive weight in the manuscript, but I doubt there were any which meant more, so far as the writer's sustained health and endless energy were concerned, than his frequent references to his "long hikes," generally along a railroad track where he could concentrate on parish problems without being interrupted by meeting folks who would claim his time and consideration. He fought the idea of golf, for as he said, "it demanded too much of me." But he weighed the benefits of an occasional round, with its costs, and decided for it. Frequently, when feeling low or slug-

gish he would "swing his clubs" in his back yard, or "push the lawn mower."

Physical exercise amounted, and rightly, almost to a passion with him, for he was wise enough to know that the "Preachers Don't Work" charge is applicable only to those who don't exercise and maintain the maximum of physical fitness, which is, in every case, a prime prerequisite of effective parish labor. They can't work.

Were it mandatory upon all ministers that they absent themselves from their parish work, regularly, annually, and vacation far from the distractions of populated areas, where they may be free at all times to "commune with Nature" and Nature's God, there would be a marked increase in the average pastorate's duration and there would be a reduction in the number of folks who claim, and not always without some justification, "Preachers Don't Work."

Honest labors for the Lord and His kingdom are the loving offering of that minister whose lungs are full of sweet, pure air, whose mind has been cleared of the petty, inharmonious, annoying trivia accumulated along an 11 month way, and whose very soul has received refreshment and joy from being nearer its Creator than heavy parish duties generally permit.

No parish can make a better investment in the peace, the progress and the perpetuity of its program, than to demand and provide for a regular period of refreshment for its minister, that he may work, and effectively, with a clear mind and a sound body.

Fatuous Females

IT ACTUALLY appeared in a national magazine's classified advertising columns, and it read:

"Wanted, A change by a 32-year-old minister who is tired of fatuous females and piddling parishes. Three college degrees. Experienced in teaching and research. What have you?"

Alliteration always has appealed to me and never more so than in this ad, for whose very

soul, of us, has not been sorely tried, almost to the point reached by the young minister, and that by "fatuous females and piddling parishes?" The able, three degree man has had no perceptible corner on such commodities.

However prominent the "fatuous females and piddling parishes" may have been in the experience of the young pastor, there appear to be several items he has overlooked in his youthful exasperation, a typical quality of exasperation, incidentally.

Had the Head of the Church sought a change, for no greater reason than weariness of soul with the very humanity of humans, which permits an occasional "fatuous female" and "piddling parish," the same alliterative array would be met more frequently than it is, even though that be often enough as it is.

He came "to seek and to save," and somewhere along the years the idea seems to have cropped up that "fatuous females and piddling parishes" are in need of saving along with perturbed pastors.

That's the way folks come. That's what makes them folks. That is what provides challenge for the ministry. That is the very thing, that fatuousness, that piddling tendency, which elevates the sights of the hunter of souls, when he would hunt in earnest.

Were all mentalities to work, or possibly fail to work, as did that of the advertiser for

a "change," the dentist would throw up his job because he found there were decayed teeth. The farmer would quit because of the war and the weevil. The auto dealer would quit because of a fouled plug or blown tire. The police would quit because they found crimes were being committed. The U. S. Postal Department would quit because there were letters to be delivered. The cobbler would quit because his heels ran over and soles wore through. And the Churches, Christianity? They too, would quit because there were souls to save.

Nature abhors a vacuum, but never more than when it is mental. With experience and research, as part of his equipment for undertaking a worthwhile endeavor, one surmises that it was in fields apart from that concerned with what makes humans tick, and why. For no one with a modicum of research ability who in earlier days considered the ministry a life profession, could have escaped some even slight, thought of the pastorate, as it rather than as one might wish it were.

Fatuous figment of piddling pastors! However the view depends upon what one wants out of life.

He advertises for a "change." Certainly he should have it.

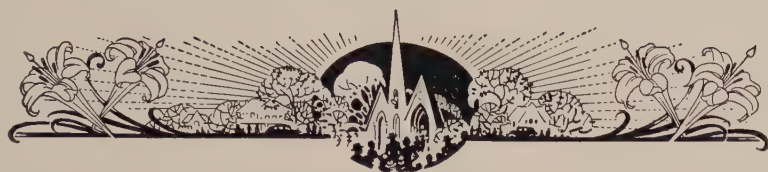
I Carried His Cross

*I helped to carry His cross!
Other distinctions in my life
I have few to recall,
But this I did do,
I helped to carry His cross.
He seemed so frail,
And yet He bore the heavier part
Of that instrument
On which He was to die.
Gladly would I have changed
My place for His
But this the brutal soldiers
Would not allow,
For they thought that might
Make it too easy for Him.
They did not want Him to faint
Beneath that cross,
But the more burdensome
It could be, up to the point*

*Of His falling beneath it,
That pleased them the better.
Beneath it He did finally falter,
But a spear is a persuasive prod
To urge on, even a fainting man.
Once Jesus looked at me and said:
"Son, I fear this cup
Is too bitter for you.
But my Father will sweeten
Your lips, once the bill is reached."
I could not answer
His lovely words,
But to this day they do make sweet
Even the remotest recollection
Of those hard hours.
For I, it was, who
Carried His cross.*

—G. A. LEICHLITER

THE CHURCH AT WORK



God's Plowmen

Men come into the consciousness of God by any roads and in many ways. Alexander vine tells how it came to him as a feeling at made him feel fine all over and made him say. "My body seemed to change," he said, as by pouring into it of some strange, life-giving fluid. I wanted to shout, to scream loud, but instead I went into the woods, popped on my knees and began to pray."

It fell to his mother, an Irish peasant, to explain to him what had happened. He sat by her side in the chimney corner, when the others had gone to bed, while she read softly a chapter of "Pilgrim's Progress," the chapter in which he is relieved of his burden. She had read it to him before,—but in the light of that day's experience—it had a new meaning to him. The last act of that memorable night was a parable in action.

"Ye'll do somethin' for me?"

"Aye, anything in th' world."

"Shut yer eyes an' stan' t' th' table."

He obeyed. She put into each hand a smooth stick with which Jamie (Jamie was the husband and father, a cobbler) had smoothed the soles of shoes.

"Jist for th' now these are the handles of a plow. Keep yer eyes shut tight. Ye've seen maan plowin' a field?"

"Aye."

"Think that ye see a long, long field. Ye're plowin' it. The other end is so far away he can't see it. Ye see a bit of the furrow, jist wee bit. Squeeze th' plow handles, lad." He squeezed.

"D'ye see th' trees yonder?"

"Aye."

"An' th' birds pickin' in the furrow?"

"A-y-e."

She took the sticks away and gently pushed him on a stool (they never owned a chair) and told him he might open his eyes.

"That's quare," he said.

"Listen, dear, ye've put yer han' t' th' plow; ye must niver, niver take it away. All through life ye'll haave thim plow handles in yer han's an' ye'll be goin' down th' furrow. Ye'll crack a stone here and there, th' plow'll stick often an' things'll be out of gear, but yer in th' furrow all the time. Ye'll change horses, ye'll change clothes, ye'll change yerself, but ye'll always be in the furrow, plowin', plowin'! I'll go a bit of th' way, Jamie'll (the father) go a bit, yer brothers an' sisters a bit, but we'll dhrap out wan b' wan. Ye're God's plowman."

As she stood to say goodnight, she put her hand on his head and muttered something that was not intended for him to hear. She kissed him goodnight and he climbed to his pallet under the thatch.

Later, when she lay dying, she was talking to Jamie of all the way they had travelled hand in hand together, miserably poor, "Tell th' childther there's only wan kind ov poverty, that's t' haave no love in th' heart."

Alexander was away in America at the time, climbing from the bottom up, where this parting reminder spurred him on, "Tell 'm thin he comes that I put th' handles ov a plow in his han's an' he's t' let go ov thim only in death."—C. Iving Benson, D.D.

Churches to Seek Interests for Aged

A two-year study to help older people find more meaning in life is being undertaken by the Federal Council of Churches of Christ in America. The plan starts next Fall with headquarters in Chicago, under the general supervision of the Council's Commission on Religion and Health.

The Rev. Seward Hiltner, executive secretary of the Commission, says there are four methods by which the Church body will offer to help older people:

1. See that their pastors have a thorough

knowledge of the illnesses of old age.

2. Collect data on what all churches are doing in homes and institutions for old people.

3. Help local churches in experimental programs which aim at developing hobbies for old people.

4. Collect information and data from other relevant sources, such as the census, and from doctors.

Faith in Action

A recent survey reported by Church World Service Bureau, 37 East 36th Street, New York 16, N. Y., shows that there are eleven million orphans in Europe—thirty million hungry children in varying degrees of malnutrition or actual starvation. In Asia this figure must be multiplied many times. These children need powdered milk, food concentrates and vitamin tablets to build up their skeleton-like little bodies. Sending food overseas is only one of the projects undertaken by your Church (all the American churches) with funds contributed for overseas relief.

Besides sending material aid in the form of food, clothing and medical supplies, the churches assist in the spiritual reconstruction of the war-ravaged countries by sending money for building of barracks-churches, schools and hospitals, and for supplementing the meager salaries of pastors, who have cared for many a homeless refugee.

Any organization in any local American Church, or any individual member, desiring to undertake specific projects in this undertaking, should contact the Bureau at the above address.

Questions for Christians to Ponder

Is it right to build churches to save men's souls and at the same time license shops that destroy men?

Is it right to license a man to sell that which will make a man drunk and then punish the man for being drunk?

Is it right to license a man to make paupers and then tax sober men to take care of the paupers?

Is it right to license a saloon to breed vice and tax people for schools to teach virtue?

Is it right to derive revenue from a traffic which scientists, medical authorities and educators cannot defend?

Is it right for our Government to abet and support a civil enemy which killed in the two years following Pearl Harbor more Americans than the Germans and Japanese combined?

Is it right for the law to punish a man for a crime which he commits after buying

and drinking the stuff which the law-licensed tap rooms sell him?

Is it right for any so-called Christian, man or woman to touch, taste or handle or harbor in the home a product which, according to J. Edgar Hoover, chief of the F.B.I., is the basic cause of 80 per cent of all crime?

Is it right for a Christian to serve cocktails, little drinks of poison, that sooner or later call for bigger drinks of poison?

Is it right for any so-called Christian, man or woman, to touch, taste or handle or harbor in the home this the greatest enemy ever known to a home or Church?

Is it right for anybody to go to Church on Sunday and pray for God's blessings to be on the Nation and then go to the polls on election day and vote in favor of the Nation's greatest saboteur?

Church members, if you are guilty, sin cannot enter God's Kingdom. If you voted for it, you are with the liquor traffic. When you answer these few questions I have plenty more.
—Rev. Robert W. Martin, Greenway, Ark.

Appointments Available

Application blank and further information regarding the two appointments below may be secured from the Executive Director, Institute of Pastoral Care, Massachusetts General Hospital, Boston 14, Mass.

1. Associate Hospital Chaplaincy

Will be available January 1, 1947, for Protestant Chaplain at Massachusetts General Hospital, Boston. Applicant shall be fully ordained clergyman in good standing, who has had at least two periods of clinical training and three or more years full-time parish experience since leaving seminary. Duties will include major share of the responsibility for all clinical training as may be given at hospital, as well as most of the chaplaincy work. The salary, \$3,300; rental allowance, \$900, and pension premium, \$330.

2. Director of Pastoral Counseling

Will be available not later than January 1, 1947, for Pastoral Counseling Center in Boston. Applicant shall be fully ordained clergyman in good standing, three or more years full-time parish experience since leaving seminary, at least two periods of clinical training or special training in counseling, clinical psychology and allied subjects. Duties will include full responsibility for the Pastoral Counseling Center, supervision of such clinical training as may be given there, and participation in the Institute's Summer School. Salary, \$4,000.

Respect for Laws and Government Needed in America

Seven hundred and fifty pastors and lay delegates, attending a four-day convention in Rochester, New York, last month, representing 422 Lutheran congregations of New York, Northern New Jersey, Pennsylvania, Connecticut, and part of Massachusetts, were counselled in the need for greater respect for laws and government, by two leading speakers. The following suggestions may well be adopted by any and all pastors of Christian churches, and urged upon Church members throughout the country:

"The world has sufficient brain-power to solve its problems, but not the soul to stifle its selfishness. Men do not need more knowledge as to means by which to live. They need to know the ends for which life is designed. They need Christian education, and the will to practice that education in daily living."—*Henry J. Arnold, Pres., Hartwick College.*

"The ten commandments should be preached realistically, against rebellion, disrespect, cruelty, lying, injustice, and selfishness. Parties, blocs, unions, and associations seem to be taking over the Government of our land; they certainly are defying it. The spectre of anarchy frighteningly lifts its ghastly visage with greedy desire. America needs the preaching of God's will, and God's laws, and how to apply them to daily living, in order to overcome moral bewilderment and drifting."—*Frederick H. Knubel, Pres., New York Synod.*

Dedication of Church Organ

Prelude: "Consecration"—*Bossi.*

Processional Hymn: "The Church's One Foundation."

Call to Worship:

Pastor: O worship the Lord in the beauty of holiness.

People: We praise Thee, O God, we acknowledge Thee as our Lord and Master.

Pastor: It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High.

People: To show forth Thy loving-kindness every morning and Thy faithfulness every night.

Pastor: O Lord, open Thou our lips.

People: And our mouths shall show forth Thy praise.

Pastor: Take up the timbrel and harp, and rejoice at the sound of the organ.

People: Praise Him with the sound of the trumpet; praise Him with the psaltery and harp. Praise Him with stringed instruments and organs.

The Doxology

The Invocation: (In Unison)

Almighty God, our Father, in praise of whose greatness the morning stars sang together and the sons of God shouted for joy, place the halo of Thy

glory upon the service of dedication. Here in Thy House may we acceptably worship Thee and may we here be taught how to love Thee and more worthily magnify Thy Holy Name. In the name of Christ our Lord.

The Lord's Prayer — The Gloria Patri

The Dedication of The Organ

In a spirit of humility and with hearts overflowing with praise, we would now dedicate this Organ. We are deeply grateful for this hallowed House of God and are conscious of the sacrifices which have been made, through the years, by those who have gone before us. We would dedicate this Service to the glorious past and hope to find in it the inspiration with which to face the unknown future. That the ministry of music in this Church may be to the Glory of God, we dedicate this Organ.

Pastor: To the Glory of God, the Father Almighty, that we may the more worthily worship Him,

People: We dedicate this Organ.

Pastor: To the Holy Spirit, in whose fellowship the discords of life are lost in the glorious harmony of God—that we may more fully interpret His promptings in our minds and hearts,

People: We dedicate this Organ.

Pastor: To the Church of Jesus Christ and its mission in the world; the comforting of the sorrowful, the strengthening of the weak, the cheering of the weary, the curing of the sin-sick souls, the swelling of the chorus of praise,

People: We dedicate this Organ.

Hymn: "Dedication of An Organ."

All nature's works His praise declare,
To whom they all belong;
There is a voice in every star,
In every breeze a song.
Sweet music fills the world abroad
With strains of love and power:
The stormy sea sings praise to God,
The thunder and the shower.

To God the tribes of ocean cry,
And birds upon the wing;
To God the powers that dwell on high
Their tuneful tribute bring.
Like them, let man the throne surround,
With them loud chorus raise,
While instruments of loftier sound
Assist his feeble praise.

Great God, to Thee we consecrate
Our voices and our skill;
We bid the pealing organ wait
To speak alone Thy will.
Lord, while the music round us floats,
May earth-born passions die;
O grant its rich and swelling notes
May lift our souls on high! Amen.

Prayer of Dedication: The Pastor.

Hymn of Praise: "Rejoice, Ye Pure in Heart."

Anthem: "Praise Ye the Lord"—*Franck.*

Scripture Lesson:

Offering:

Anthem: "The Mighty God Hath Spoken"—*Case.*

Sermon: "God at the Organ."

Anthem: Festival "Te Deum"—*Bach.*

Benediction:

Choral Response:

Postlude: "Grand Choeur in A Flat"—Faulkes.

—Third Presbyterian Church, Washington, Pa. Franklin W. Harkey, D.D., Pastor.

Reformation Day, 1946

Reformation Day observance *interdenominationally* throughout the nation, suggested by the Council of Bishops of the Methodist Church, resulted in a vote of the Executive Committee of the Federal Council, May 9, 1946, to foster such national observance.

The central interest is concerted emphasis upon the great "principles which constitute our inheritance from the Protestant Reformation," and emanates from the result of the inter-Church rally held on Reformation Day, 1945, under the guidance of Metropolitan Church leadership of St. Louis, Missouri.

Community-wide planning for Reformation Day rallies, October 31, 1946, should begin early. Inter-Church leaders are invited to write to The Federal Council of Churches, Dr. Samuel McCrea Cavert, Gen. Sec., 297 Fourth Avenue, New York 10, N. Y., for a "packet of pamphlet publications, including suggestions for appropriate worship materials for the observance of Inter-Church Reformation Day rallies." The packet is ready August 1, approximately.

A Man-Size Job

Every pastor is familiar with the members who complain that they do not have tasks assigned to them by the pastor. One pastor writes, "The man of large affairs who would like to work in the Church, if only his pastor would assign him a man-size job should be advised to go out among his friends and business associates and bring *ONE* to the throne of grace. Here is one man-size job of which there are plenty to go around in every parish."

Vesper Organ Recital

I.

Trumpet Voluntary—*Henry Purcell.*

Prelude—*Louis Nicholas Clerambault.*

Pastorale (Le Prologue de Jesus)—*Traditional.*

Arranged by Joseph W. Clokey.

Invocation by the Pastor.

II.

Two Chorale Preludes—*Johann Sebastian Bach.*

a. Hark, A Voice Saith All Are Mortal.

b. Salvation Is Come.

Sinfonia, "I Stand Before the Gates of Heaven"—*Bach.*

Prelude and Gigue in F Minor—*Handel.*

III.

The Choir:

Anthem: Behold Now, Praise the Lord—*Titcomb.*

Anthem: Great Is Jehovah—*Schubert.*

Anthem: Bless the Lord, O My Soul—*Ivanoff, Leighter, Spicker.*

IV.

Andante Cantabile from Symphony IV—*Widor.*

Two Sketches—*Robert Schumann.*

No. 4 in D Flat

No. 2 in C

V.

The Little Bells of Our Lady of Lourdes—*Gaul.*

Berceuse—*Dickinson.*

Two Modern Improvisations.

On Plainsong Themes—*Everett Titcomb.*

a. Puer Natus Est

b. Credo in Unum Deum

—*Howard L. Ralston, Organist, Third Presbyterian Church, Washington, Pa.*

Non-Military Chaplaincies

Phases of non-military chaplaincies are being discussed by various denominational papers. The following comment in the American Lutheran deserves reading and thought on the part of any young man, contemplating such work. There is food for thought here for Seminary and Church leaders.

"... similar are the industrial chaplaincies which are to be found in ever larger numbers. These are all forms of ministerial work which are detached from the parish and congregational environment. They are created by appointment rather than by a "call," and they provide a ministry which is in a measure involuntary so far as the recipients are concerned. Several questions arise. First, we are concerned for the future of such a ministry from the point of view of the man entering upon it. Will it be the resort for those in middle age as a final form of service or will it attract young men and offer a genuine advantage if they later wish to return to the pastorate? Second, will this ministry be spiritually as free from institutional restraint or professional direction as the genuine work of a minister of the Gospel, namely, the taking of Christ to souls, will be paramount? Third, will the support of these

aplacencies come from the institutions (possibly the Government) or from voluntary gifts from either denominations or interested believers?

The Music of Worship

For the pastor who appreciates the importance of proper music in his church service, there is just issued a little prize package of eighty-six small pages called, *In Every Corner*. It is a little booklet put out by Morehouse-Gorham Company and written by the able and experienced hand of Joseph W. Hokey.

While it is indicated as "An Outline of Church Music for the Layman," its greater value is for the pastor in whose hands lies the responsibility for proper, worshipful music in his church.

The booklet contains sixteen chapters which dwell upon all phases of organ, choir and congregational contribution to the musical end of worship and is the most practical and simplified survey of such a subject this writer has seen. The one who follows the suggestions of the author will find many of his church music problems solved and a noticeable toning up of his church music. Costing but fifty cents you should not only have a copy for yourself, but should put one in the hands of your organist and choir director also.

Hobby Shows

Have you organized a "Hobby Show" for the young people and children of your Sunday school? Many a timid or backward child will have opportunity to "shine" in such a contest, thus focusing attention on his or her talents and accomplishments.

The opportunity for comparison of abilities among a group of children is compensation for the effort. Furthermore, the opportunity of exhibiting the tangible results of Hobbying to the public helps to establish confidence, and in some instances crystallizes vocational bent.

Various age groups should have their own committees and plans for such an exhibit. Parents and the general public will welcome the opportunity to visit such an exhibit.

Life on This Earth

A letter, suitable for direct-mail, or newspaper use in bringing the Church before non-Churchgoers, is written by C. S. Klug, Chambersburg, Pa. It is repeated here, because it is sincere and fervent. It will appeal to many who are weary of spectacular methods.

Finding God Without a Raft

"I read recently a part of a sermon on this subject, "Finding God Without a Raft," preached as a result of the newspaper publicity given the experience and rescue of the Rickenbacker party in the South Pacific.

"The minister put it well when he said, "We must have a philosophy of life and an understanding of the providence of God which does not depend upon a sea gull arriving in the nick of time. We must see it all upon the background of the Father God Whom Jesus Christ revealed to mankind."

"The God who can help you in time of trouble and crises,—dangers both physical and spiritual, while you have been in the service of your country, an accident, or hazardous undertaking, can be of similar help to you in daily living. Life must be seen and lived upon the background of the Father God Whom Jesus revealed to us.

"The Church is the only institution in the world, dedicated to the interpretation of life on this background. We urge you, every one, no matter what your life circumstances may be, to avail yourselves of the resources for living that are to be found in the Church of Jesus Christ.

"Through the efforts of freedom loving peoples throughout the world, mankind will have another—some say the last—opportunity to live by the pattern brought us by Jesus Christ. Certainly, we shall want to do more than give the world this opportunity,—we shall want to take part in leading the world of men into the way that will make the most of this chance.

"When Moses with the people of Israel was journeying to the Promised Land, he invited his brother-in-law, Hobab, to join them, saying, "Come thou with us and we will do thee good." Hobab replied, "I will not go." Moses then tried a different approach saying, "Leave us not, I pray thee; forasmuch as thou knowest how ye are to encamp in the wilderness and thou mayest be to us instead of eyes." Hobab, seeing that there was a real need for his contribution of service, decided to join the march.

"A like challenge is before you today. It is true that the Church "will do thee good." It is equally true that each one of you has a very definite service to perform for God, as did Hobab, to lead the nations to the Promised Land.

"There is one army, the army of God the Omnipotent, that never grants a discharge from service. The army of God is *always* on active duty.

—Signed—



THE PULPIT



WHEN FAITH AND FACTS FIGHT

CHARLES HADDON NABERS

Text: Psalm 89:49.

WHENEVER we read the Bible, we see ourselves on its pages. Our questions, our problems, our pains are clearly mirrored in the experience of men who lived long ago. One of these men through whom we come to see ourselves is Ethan, the author of Psalm eighty nine. Since many of the psalms were written by David, we think of him as the author of any of them; but when you look at the titles over each psalm, you see the names of other authors, among whom is Ethan.

Before we look at the song, glance at the singer. The very name, Ethan, is a hearty commendation. This Hebrew proper name is derived from a word meaning, "firmness," or "permanence." As Jesus gave to Simon a new name, Peter, to denote his stability, so here the name of Ethan sets the bearer apart as a dependable person. He possessed a high name; and he lived up to it! Every distinguished name carries a constant challenge to its owner. "Ethan!" every mention of his name was a forthright declaration of his dependability. Who are you? I'm Ethan! I'm to be trusted! I'm to be relied upon! I'm your man for firmness! It's great to hold a worthy name. When you hold one, hold it high; when you don't, hold the name you possess, and thereby, make it worthy because of you.

Ethan was a musician, a seer, a poet, and a philosopher.

I know he was a musician because the book of Chronicles informs us that he was one of the conductors of the orchestra that played in the worship of Jehovah.

I know that he was a seer because the book of Kings (Ist) declares: "Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan

the Exrahite." The man in the nation whose wisdom was so well known and generally conceded that the writer of history could compliment the king by saying that he was wiser than this man must have been remarkably famous in his generation as a seer.

I know that he was a poet because his poem wrote the eighty-ninth psalm. The half hundred verses in this song show the author to be a master of expression, a genius in handling words, and a dreamer whose dream is lofty—a believer whose tender thoughts extend to immense distances, and a thinker whose measures plumbed to the bottom of the deepest waters.

I know that he was a philosopher because the theme of this psalm shows insight into the problems which greatly concerned men in his generation, and which are not yet solved to the complete satisfaction of modern men.

Such was the singer; what about the day in which he brought forth this song? He lived in the reign of three kings—David, Solomon, and Rehoboam. The psalm was not composed until this last king had reigned at least fifty years. In his youth he has seen the golden age of Israel as David had reigned in Jerusalem. In his manhood he had watched the long and comparatively peaceful reign of Solomon. In his old age he saw the kingdom built by David, and maintained by Solomon, split into two chunks, the larger setting up housekeeping for itself to the north, and the smaller embracing an area hardly as much as fifty miles square, alone remaining under the rule of the royal line of David. He saw the grandson of David become the titular head of a puppet regime that bent the knee to the great empire on the Nile. He had been young during the glory that was David's, had been a strong man during the grandeur that was Solomon's; and now was slowly walking towards the sunset when a denser sunset was settling over the land about which he sang.

Greenville, S. C.

Now for the song; it is the treatment of a fatal problem of faith. It is the tale of a man when in the soul of a spiritually minded man, faith and facts fight one another. The first thirty seven verses of the psalm Ethan sings of the covenant which God made with David. Ethan tells us that God had sworn unto David: "Thy seed will establish forever, and build up thy throne to all generations."

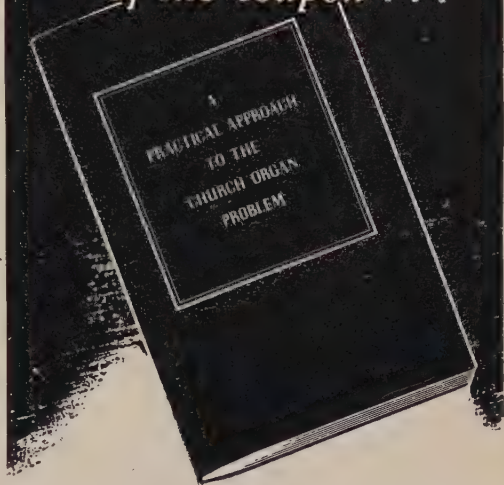
On absolute and unconditional terms God pledged Himself to establish and maintain the kingdom of David and his successors forever, to drive off all enemies, and to secure the throne for the seed of David so long as the sun and the moon shall endure. God had promised that even though the children of David forsake his commandments and break the divine law, He must "visit their transgressions with the rod, and their iniquity with stripes," yet His mercy He would not take from them, nor suffer His faithfulness to fail. "My covenant will I not break, nor alter the thing that has gone out of my lips." In the final fifteen verses of the psalm, Ethan faces the reality of the situation. The kingdom has been split; and only a little bit is left to the grandson of the great ruler to whom came the promise of God. That ruler has been defeated by the armies of Shishak of Egypt, has been compelled to yield to the Pharaoh the spoils of the temple, has been taken captive to Heliopolis, paraded along the pylons into Karnak before the proud priests of Ammon-Ra; and has returned only after he has shown to do the will of an Egyptian despot. The nation's temple has been pillaged; its armies have been defeated; its ruler has been dishonored; and its name had been disgraced. The promises made to David in the memory of Ethan have come to naught; before him is dark and bitter tragedy.

Jehovah had said: "My covenant will I not break, nor alter the thing that is gone out of my lips." Ethan asks: "Lord, where are thy former loving kindnesses, which thou swearest unto David in thy truth?"

The facts that Ethan finds in the world of the 19th century are fighting with the faith he had in the God of David. No man can blame Ethan for being deeply stirred. Days like the days Ethan knew have that effect on many men, both good and wise. In 1801, Wilberforce said: "I dare not marry, the future is too unsettled." He was a good man; also a wise man. In 1848, Lord Shaftbury, another good man declared: "Nothing can save the British Empire from total shipwreck." In 1849, Disraeli, often the wisest man of his day, said, "In industry, commerce and agriculture, there is no hope." With them as with Ethan, and

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with some of us, faith and facts are fighting each other, and life is not to be understood.

In a situation like that of Ethan, and much like that we know, John Stuart Mill concluded that the calamity and suffering that is the fate of thousands of innocent and helpless human beings demonstrates that God is lacking either in power or in love. He says that it happens as we see it either because God cannot help it, or because God doesn't care enough about it to help it. He cannot be all-powerful and all-loving, or he would not allow the sufferings which situations like world wars produce in the world. Whatever may be the solution, Ethan with this problem that is as old as the human race, and as fresh as the dew on an April morning, is certain that the God he worships has both the power and the love. One of the most beautiful sections in the psalm extols the power of God:

"O Lord God of hosts, who is a strong Lord like unto Thee? . . . Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them. The heavens are Thine, the earth also is Thine: as for the world and the fullness thereof, Thou hast founded them. . . . Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand."

He is equally sure of the love of God: "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face." Despite the suffering of the nation, the poverty of the people, Ethan believes in the justice and the mercy of the Lord with an undimmed faith.

Yet things are bad; and the promises of God seemed to be without condition. What is the answer to it? Why do faith and the facts fight one another? Well, they don't, ever! They can't. But the facts in our world do fight with our faith in God. What facts we have, and what faith we have do fight, often, because they are both fragmentary. "We see through a glass, darkly." "Now we know in part," and in part only. We lack full knowledge of the world, and therefore our supposed facts are based upon too little information. We lack comradeship with God, and therefore our faith is built on a foundation too weak and insecure "to justify the ways of God to man." God nowhere promises to explain all the intricate details of the universe and its workings to man, but God does promise both His power and His presence to every man struggling amid problems beyond his depths, and you can count on this divine power and this divine presence. It's ours today.

It teaches us some things, things that are often battered into us by the very difficulties

we meet along the road when it is rough and in the winds blowing with hurricane ferocity. It teaches us, so often when with our skill and strength we have come to nothing to trust in the love as well as the wisdom of the Lord. When a great soul was once being executed for the position he took upon an important matter before his nation, he was so sure of the validity of his position that he said in dying: "Let the future ages testify in my behalf." They did; and confirmed his thought and conduct. So with the future in regard to the things we are unable to understand today, as to the workings of God in the world and in human hearts. By the very difficulties of the day, by the seriousness of the issues involved, we can be certain of both the wisdom and the love of the Lord. The future will vindicate them both before the entire universe. Therefore, wait; therefore trust.

Another thing that we are learning in the dark nights when dense clouds blot even the twinkling star from the wide expanse of sky is that the years which lie behind are today testifying to the truth that we can leave the present and the future with complete confidence to the Lord. Things coming to the light today that we didn't understand at all yesterday give us assurance that tomorrow will make clear, in so far as they need to be made clear to us, the difficulties of today. And faith keeps coming up every morning like the sun from out of the eastern horizon. And faith comes up, because like the sun, it is sent by God to bless us. God never mocks. And when he sends faith, he means for us to believe. God deals with realities, with the deepest realities of the human soul.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . Say to them that are of fearful heart, Be strong, fear not, behold your God will come. . . . He will come and save you. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

How to Listen

The expert listener has learned that listening is not just a matter of silence and nods of agreement. A really accomplished listener talks just enough and just warmly enough to loosen other people's tongues—and stops talking at the exact instant the other person is stimulated to talk.—Margery Wilson, *Your Life Magazine*.

THE CRY OF HUMANITY

DWIN WYLE

John 14:8 "Lord show us the Father and it sufficeth us."

PHILIP, the Old Testament believer, knew that Moses had once led the leaders of Israel up the mountain, where they had been granted manifestations of the divine presence. As a disciple of Christ he longed for a similar sign to confirm his faith. In our American parlance he was "from Missouri," one of the men to whom seeing is believing, and so he speaks, "Show me and I will be satisfied."

That wise old pagan, Marcus Aurelius, said once, "Every man is worth only as much as the things of earth about which he busies himself." If a man concerns himself only with stocks and bonds, real estate and material investments, he is worth something, but not much, for these things in the light of God's eternal truth are not worth much. If a woman concerns herself only about her dress, her cosmetics, her pleasures, she is worth just as much as those things are worth (and they are not worth much) and no more. You cannot answer the question, "What is a man worth?" by stating a man's bank account, or a woman's social standing.

How much is your city worth? You cannot tell me by your assessor's books; you cannot answer it in terms of our manufactories, shipyards, or even physical beauty; you can only answer it in terms of thought and conduct.

There are some things that the world is supposed to know, and one of them is that God is. The silliest sermon of all the silly sermons that have been preached by unthinking preachers, is the sermon to prove that God is. God is, and only the fool hath said in his heart that there is no God, sometimes another fool will try to prove to the Scriptural fool that there is a God. An old Scotch preacher used to climb a mountain every Lord's Day, and stand with uncovered head in the presence of the panoramic glories, and when asked why he did it, would reply, "I am taking my bonnet off before the beauty of God's world." And God is disclosed in the beauty of His world. Speaking to a boy scarcely out of his teens last week, he said to me, "How vast this universe is, I was thinking of the star Betelgeuse, and its

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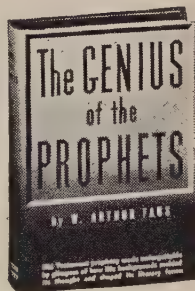
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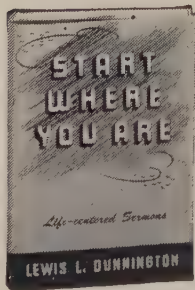
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enormous distance; to me it is the proof of the existence of God." When the Corsican was being exiled, he came on deck one night, escaping from the atheistic group in the cabin, and looking up at the brilliant skies over head said, "Who holds all that up? God, God Almighty."

Yes, in the power of things God stands revealed. I have heard the voice of God in the roar of Niagara; I have heard Him in the thunder of an avalanche on the Jung Frau, I have known Him in a pampero in the South Atlantic. Before these staggering revelations of limitless might, I have bared my head, and joined in the credo of the ages, "I believe in God, maker of heaven and earth."

"Lord show us the father." How do you account for this hunger? We want to know God. Now listen to the most wonderful announcement that was ever made in this world: "He that hath seen me hath seen the Father." The whole wide world was expecting just that which He proclaimed. The world was looking for God, and Jesus says, "I am He whom you are looking for." I cannot say many words on this theme, that demands many books, but may I write just this. I believe that the words of Jesus are true because the whole wide world was expecting just that which He proclaimed. A thousand texts leap from the Bible in support of this contention, the Wonderful, the Counsellor, the Prince of Peace, the Incarnate God.

This week I have been looking upon the tides of the sea, here in New Brunswick, in that old Bay of Fundy, sometimes rising fifty feet twice a day; they do not rise of their own volition, but in response to the draw of the moon, and I believe that the tides of this wonderful universe are to be explained in the clear call of the skies. Yes, God came down to earth in the person of Jesus Christ, and

everywhere in nature there is the ascent of low only through the down-coming of the high.

And then, it was absolutely necessary if Christ should speak to us, that He speak to through a human heart, the harp of a thousand strings. God's power may thunder in the sea in these great waves breaking on the shore, but not through these His love. To some Christ may not reveal Himself in the visible universe, but the revelation comes, and it comes because God poured into a human soul, whiter than the whitest snow, deeper than life is deep, and higher than the highest hills of Heaven. His illimitable self so that in very truth Christ might say, "He that hath seen Me hath seen the Father," "I and My Father are One." "Thou art in Me O Father and I in Thee." That the world may believe that Thou dost send me."

Are you satisfied with that? It is enough for life's guidance; it is sufficient for the mind to know his way in the thick of things. I believe with it there is a clear light in duty's path. It is enough for guidance, it is enough for sin's cleaning, for our deliverance is from above.

Shallow thinkers may scoff at the suggestion of atonement and cleansing, but the great provision is the deep answer of the human soul. God will not batter down the walls of your heart that He may come in, but when you see those walls fall down to give entrance to His love, you have seen and know the Father through Jesus Christ His Son.

PRAYER: O God, may Thy love ever abide in our hearts and warm our lives. Forgive us if we place money or fame or place or pleasure or any other thing above Thy great divine love. Keep us, O Thou lover of our souls, in the bonds of love forever. In Christ's name. Amen.

THE INVITATION STANDS

PAUL R. KIRTS

IT IS a high honor to receive an invitation from the President of the United States to visit at the White House. The invitation to come and experience refreshment of soul and renewal of heart and life issues from One who is in a position of authority far surpassing that of any king or earthly potentate. Christ is the Dispenser of grace. He declared that

Miles City, Montana

the Father had delivered "all things" unto Him (Matt. 11:27).

The gracious invitation of our Lord: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," (Matt. 11:28) together with the saying just noted affirming the divine sonship of Jesus, forms part of a "lection of discourses" which many scholars believe to be the oldest of all the Evangelical

ments. It is this doctrine of divine sonship John develops in his Gospel.

Evidence that our Lord has power to heal and forgive sins, for example, is given in the healing of a Paralytic, recorded by Matthew, Mark, and Luke. You recall the incident that took place at Capernaum. When the four men, baffled by the crowd, carried the sick man to the roof of the house and let him down in the presence of Jesus, our Lord first spoke words of encouragement to him. Then Jesus declared that He had power to heal physical ills and to forgive sins.

Jesus spoke with authority concerning an ailment, a long hurt of the heart. He was touching the matter which had disturbed the peace of the man's minds down through the years. Sin—guilt, self-sufficiency, estrangement from God had produced peace-destroying tensions in the man's innermost being. There had been efforts to find a way to experience release and renewal. Perhaps that simple, devout shepherd with the staff of song centuries before the coming of the Messiah had discovered intimations of the way; for he sang, "The Lord . . . my shepherd will restoreth my soul."

But in these times before Christ the bulk of mankind was merely groping toward the way. They built altars, erected temples, instituted an elaborate system of priesthood and sacrifices. All this they did in order to be reconciled to God; to find healing for the body, release from the burden, inner renewal. That day in Capernaum there fell words from the lips of Jesus assuring men for all time that he had power to heal the hurt, to release the burden. He demonstrated this power in the healing of the sick man, restored him in body and soul. Keep this miracle in mind as you hear Jesus say: "All things have been delivered unto me of my Father: . . . Come to me, all ye that labor and are heavy laden, and I will give you rest."

We need constantly to recall the demonstrations of Jesus' power and his declarations concerning his authority. For there are moments when even the most devout become men of feeble faith. At such times it seems hard to deny that this is the Devil's world. To say that the Prince of Darkness holds sway over human affairs is to admit a heresy. It is a heresy that we should endeavor to refute with every ounce of our strength. The reign of Satan surpasses in power and glory the rule of Satan as day excels night, as love outstrips hate.

For the good of our souls let us keep on denying, "Christ has all authority." Do you doubt that the Devil's power is limited? Be honest in your appraisal of what the Prince

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of Darkness can and cannot do. He can fill men with self-pride but he cannot quiet their restlessness. He puffs men up but cannot inspire them with a love that "is not puffed up." He can induce men to rationalize their baser passions but he cannot give them satisfaction when they have realized their ambitions. Sin hurts, does not heal; the Devil lays burdens on, is powerless to lift them off.

Christ has all authority. He has demonstrated his power in every instance wherein the Devil has shown his impotence. It is at the very points where the Evil One fails that Christ proves his power. He says, "Peace, be still," and the wild storm raging within us ceases.

In Christ's word of gentle command to "Come" is heard both a plenitude of power and infinite compassion. Our Lord is mighty, yet merciful. The "wondrous Sovereign" of "life's tempestuous sea" rules with tender justice. Observing frustrated humanity, He is constrained to plead, "Come unto me." These are redemptive words of our Lord and Saviour, backed by authority and spoken with the accent of compassion. Near the end of His ministry Jesus looked out over Jerusalem and wept, saying, "How often would I have gathered thy children together, as a hen gathered her chickens under her wings, and ye would not!" He had compassion for a people who had rejected Him.

Compassion means literally suffering with another. Before you can have a fellowship of feeling you must understand something about the circumstances and conditions of others. Usually those who exhibit the most compassion possess an uncommon quality of penetration and sensitivity. It is a piercing insight which we remark in Jesus that makes Him so understanding of our deepest needs. He knows the heart perfectly—its longings, tensions, disappointments. False fronts do not deceive him. He sees through our defense mechanisms to our real selves. He knows us better than we know ourselves.

There are two words we often confuse. They are pity and compassion. Dr. Stuart Nye Hutchison shows us the difference. "Pity," he says, "is the feeling of regret and sorrow that comes over us as we see suffering and evil. Compassion is not only feeling. It is doing something to comfort the sorrow and to right the wrong."

We can in some measure appreciate the keen diagnosis that our Lord made of our essential sickness. For the remedial means that He provided was an invitation to come to Him and He would give rest. The appropriate action, based on His sympathetic understanding of the

human heart, was to call troubled souls to Him and in fellowship impart to them the quietude of His own composure and poise.

Consider the calm self-possession of Christ which is one manifestation of His power. We need only to reflect on the three years' ministry of our Lord to make it clear how repose characterized His existence. Take but four instances. The first is the marriage feast at Cana. It was an embarrassing moment for the ruler of the feast when the supply of wine ran out. But Jesus calmly told the servants, "What do you want to do." So the happy party was continued without a break. The second is the scene of grief at Bethany. Lazarus, the brother of Mary and Martha, had died. When Jesus came, Martha went to meet Him. To Him He spoke the words which have for more than nineteen hundred years given assurance and hope to sorrowing hearts: "I am the resurrection and the life: he that believeth on me though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." The third is the discourse to his disciples just before His betrayal. Even at a time when his friends were about to prove faithless, He could say: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with me." The fourth instance is the giving of the Lord's Prayer to the disciples. Has it ever occurred to you to read this model prayer or to reflect on it with the purpose of noting its lack of egotism and the fact that it is full of repose? These instances from the life of our Lord are given in support of the proposition, as stated by Frederick W. Robertson: "He had that rest in Himself, and therefore could impart it."

The Dispenser of grace says, "Come." He speaks with authority. He pleads with compassion. His promise to impart rest is valid because He has that rest in Himself. His invitation is to all frustrated souls. Isaiah expressed the same thought when, in outlining the Messianic program, he said, "He hath sent me to bind up the broken-hearted."

Jesus says, "Come," to all those who are vexed but the inability to arrive at any satisfactory answer to life's puzzling questions. "Where is the use of all my labor? Where does it lead me?" Helen Keller, that wonderful woman who dwells in darkness and silence and must achieve knowledge through her fingertips, had a disappointing experience when she was a student at Radcliff College. Once while writing a theme on the typewriter, she typed an entire page only to discover in the end that she had recorded not a word. Unaware the typewriter ribbon was not properly

ed, she had nothing to show for all her
ort. In spite of the waste of time and
rgy, she bravely continued her task.

Most of us are acquainted with the shock of
covery that things for which we have la-
ed long and hard turn to ashes. How many
es the followers of Christ have met appar-
failure in their endeavors to work some
ded reform! A book by Charles S. Mac-
land, entitled "Pioneers for Peace Through
igion," has just come from the press. It
a record of The Church Peace Union,
nded by Andrew Carnegie in 1914. During
years since this organization has been work-
for peace, two world wars have been
ged.


So much history, of societies and individuals,
like that. Do we feel that our efforts to
ate a better world are to end in futility?
we are laboring under such a burden of
stration, then it is to us that Christ is
aking a direct word when he says, "Come
and I will give you rest."

If further evidence is needed to show that
invitation of the Dispenser of grace is
evant to the present situation, take the words
a book reviewer in a recent number of The
tion: "We are now entering a time when
appointment and frustration become serious
ies," Arthur M. Schlesinger, Jr., writes in
commenting on Reinhold Niebuhr's volume,
iscerning the Signs of the Times." The
iewer continues, "This is a generation which
st have the spiritual resources to deal with
problem of frustration."

The Dispenser of grace can give us the
ritual resources we need on condition that
are willing to accept His invitation to ex-
ience release and renewal. Our response to
invitation calls for humility. Self-love is
n's essential weakness. It can be cured "only
religious contrition," by a sense of con-
ning humility.

Christ's call to "Come," is to all men, but
becomes efficient to those who feel their
d and are contrite. Man's essential weak-
s, his inclination to inordinate self-love,
not be cured by ordinary moral idealism,
ich only breeds further self-righteousness.
the need for release and renewal is really
Christ is ready and willing and able to
e us what we seek. Christ answers all those
o cry in sorrow to Him for spiritual refresh-
nt.

We find spiritual resources in Christ. These
derive through fellowship with Him, not
the observance of burdensome rules, for
does not require any. His way of life is
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essence of Jesus' religion is that men should be humble, meek, loving, kind.

Our Lord extends this invitation to "Come," waiting not to find any merit in us, but because He is the Dispenser of grace, and as such opens the way of approach to His throne of glory, though we are weak and full of faults, with nothing in our hands to bring except our broken-heartedness and our sorrow. The invitation stands.

Release from the terror and power of sin prepares the way for spiritual renewal. Until we come we are like a child who awakens in a dark room. His fears depart, however, when a parent comes to his side and once more he is satisfied, for he has found fellowship with a loved one. When we realize that we are in the presence of Christ, our fears flee away and we have confidence through Him. Life is unified. The tension is relieved.

Do you feel your need of renewal in Christ? Then, like the woman who broke the alabaster box and anointed the Master's feet, draw near to Christ in confidence and humility. As she was encouraged to come to Him by those infinitely tender words: "Come unto me . . . and I will give you rest," which may have been uttered the very day her act of devotion was performed, so may we be encouraged to come to Him and receive spiritual refreshment.

CHRISTIANITY ON THE OFFENSIVE

W. R. SIEGART

Text: Matthew 28:19-20.

ALL military leaders recognize a basic fundamental law of warfare which is, "The best defense is offense." One so-called great military leader went so far as to declare his position in detail as rather hopeless, but after finishing his description he said he would attack; and results proved the correctness of his decision.

Today the Church needs to take the offensive. It is not so much that the Church is being attacked as it is simply neglected. Were we open to violent frontal attack we would easily recognize it and thousands would rise immediately to the Church's defense. But the more insidious neglect eats away the very vitals of the Church.

Reading, Pa.

Today we are witnessing steady neglect of the Church on the part of church people themselves. Results are not in as large a portion to available equipment as might be expected. Church attendance, and especially the evening service, is far from being what it should be. This is not due to the quality of the service, because that is still high, but to neglect or let-down on the part of church people themselves.

Much of this is due to a secularization of society. This means that other interests, rather than religious interests, have usurped the position and function of the Church, in the average life. Every time some church function comes to pass, a hundred excuses will be heard. School function, a social function, company trip or any number of things will interfere and receive first attention. Too many have been giving the Church, not second place, but the last place in their lives and they are usually the first ones to comment upon the failings of the Church, without making any effort to correct the tendencies which undermine it. Truly, when the Church is given even a secondary place in people's lives, it is no time for all Christians who truly believe to take the offensive.

A by-product of this secularization is an increase in sin. Customs which a few years ago were unheard of in polite society are now accepted as a matter of course. Rather than correct faults people will blame the Church. This, of course, is a defensive action on their part, because sin will defend itself until the sinner is brought to his knees in repentance before the Christ. Much has been, and is being, done which ought to be openly denounced. Again, it seems to be time for the Church to take the offensive in the world.

Nor do we make any apology for the use of a military term, for through the ages the struggle of the Christian forces with sin and wrong has often been said to be a battle. The armies of the Lord are said to march against the armies of the devil. We sing, "O Christian Soldiers," and we sing concerning the armies of the ransomed saints, and of others. It is not necessary to enquire where these terms came into use. It is simply necessary to note that now is the time to put them into practice and to get the Church on the offensive.

Jesus so completely turned the thought of men regarding religion, that with Him began a new movement. He set the norm and fashion by telling His disciples not to sit by and wait for things and men to come, but to go forward, to attack, to

d to make disciples. These were almost His words and they are most important. There was a religion in Jesus' day. There was also a church. While the pagan world was often neglected in our thinking, concerning ancient times, it was nevertheless a powerful force in men's lives. Yet in Jesus' day it was falling into ruin. Judaism gave forth the best of the day, especially from the Jewish prophets. Search as we will through all the ancient lore, we will find nothing anywhere to compare with the prophetic movement in Israel. But by the time Jesus came, the prophetic word had been silenced. Life had gone out of Israel's religion and legalists had usurped the throne. Such a state of affairs always denotes an approach of death if not halted in time. When such conditions exist, walls are built, people live within the confines which they have erected, and they become satisfied to live by and for themselves. Here is an open confession of weakness for it indicates an inability to meet life and the conditions of the day. Behind walls which the Israelitish teachers had erected they defended their system of religious interpretation. Their isolation became so pronounced that they would have no association or even conversation with outsiders. Though living side by side, the Jews and the Samaritans were not even on speaking terms. Thus the letter and form of religion was preserved while the spirit had departed. It is not without reason that Paul wrote, "The letter killeth but the spirit giveth life." Here is a classic example of religious and spiritual death, through neglect of the heart and life. A great prophet and teacher was needed to turn men from an offensive for the true Spirit of God. Into this world of legalism and form came Jesus, with life and light and love. He also brought a new and necessary principle into religious life. He was fearless and unafraid. He met and lived with people. He created the conditions of the day. It was His fundamental faith that truth could meet all conditions of life and ultimately triumph. He believed in heaven-inspired strength. The strength of one and God is as the strength of all. We all know something about what is called the second wind. An athlete, with the goal in sight, will seem to get new strength and be able to finish strong. Jesus believed that any man could command and receive the power of God in himself, and so be more able to battle the force of evil in the world. He believed that divine power is always present in the world, and always working. As He said, "My Father worketh hitherto and I work." But to Jesus this divine power

(See page 379)

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ILLUSTRATIONS

Faith, With Works

James 2:15-18. "... And I will show thee my faith by my works."

Francis McKeever, 35 year old ex-prize-fighter, blinded by resin dust, his wife, Moyne, and their son, Patrick, 2, had been sleeping in all-night theaters because of the housing shortage. From Los Angeles, Calif., comes an Associated Press report, July 5, 1946, that the McKeever's now have a home. They were invited to make their home with Mrs. Dessie Saul, who heard of their distress through friends.

Mr. McKeever wanted to be sure Mrs. Saul understood. "You know I'm blind, don't you?" he asked. "It might create some difficulty in your household. . . ."

"It's perfectly all right," replied Mrs. Saul, whose nursing career was cut short by ether poison.

"You see—I'm blind, too."

Bitter Honey

Prov. 4:13-18. "Avoid it, pass not by it, turn from it, and pass away."

Prov. 13:23; 16:2. "All the ways of a man are clean in his own eyes."

In the Ozark regions of Missouri and Arkansas, parts of Tennessee and Kentucky and Alabama, the bitterweed, *Helenium Tenuifolium*, yields plenty of golden honey to bees, but it is as bitter as quinine. In every phase of human life, in every community, city or state, we find that which yields "plenty of easy honey"—but like the honey from bitterweed, it is bitter as quinine when we come to taste it. "Better is a little with righteousness, than great revenues without right."

The Church

James 1:22. "Be ye doers of the word, and not hearers only. . . ."

"The Church of Jesus Christ," says Edward F. Randolph, "is not a social club, not a money-gathering institution, nor yet a hospital for sick souls, it is much more than all these. It is a temple of worship, a home for Christian believers, a workshop to cure the ills of the world of men, by bringing them to the feet of Jesus Christ."

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift!"

The Short Cut

Job 8:13. "So are the paths of all that forsake God . . ."

Prov. 1:10-19. "My son, walk not thou the way with them."

Prov. 4:14. "Enter not in the path of the wicked."

Conrad Ross of the American Bar Association, vacationing at Kennebunk Beach, Maine, was asked to give a luncheon talk on the topic of "Keeping to the Path," and is quoted as follows:—

"The world is at peace now. Let us not wander again from the path of peace. It is dangerous to do so, just as wandering from the accepted paths in any endeavor is dangerous. It looks simple or easier at the beginning, but like the city girl, walking through farmer's fields, seeing the farmer at a distance, shouted to him, 'If I cross these fields instead of keeping to the path, I'll get to the village quicker, won't I?'"

"That you will, miss," the farmer called back, "especially if my old bull sees you!"

Our Conscience

John 8:9. "Convicted by their own conscience . . ."

I Peter 2:19. "For this is thankworthy, if a man . . ."

"Our conscience is that certain thing . . . That tells the right from wrong . . . And tries to hold our hopes up high . . . And keeps our courage strong . . . It is a walkie-talkie . . . By which we speak to God . . . And learn at last the proper way . . . To live up to this sod . . . It cautions us against excess . . . In everything we do . . . And it reminds us that it pays . . . To be upright and true . . . Of course we may not listen to . . . Its counsel and advice . . . And when we do not follow . . . We have to pay the price . . . But we should be aware that there . . . Is nothing we can hide . . . And we should have sense to . . . Our conscience be our guide."—James Metcalf.

The Peril of the Empty House

Matt. 12:43-45.

Every householder is familiar with the rapid disintegration of the *empty* house; the unoccupied room; the untenanted office building, or factory,—the practical demonstration of the power of the unclean spirit, as related by Jesus to the Scribes and Pharisees.

A notion prevailed among ancient Chaldeans, that when their incantations, rites

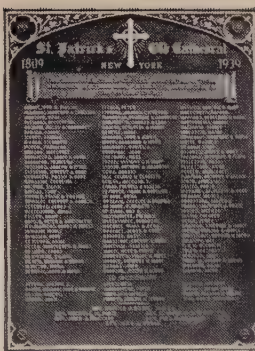
offices had driven out a spirit of particularly evil nature, their first concern was to secure a spirit of less evil nature to tenant their halls, or the first would return with an army of helpers to destroy them. To avert this, magical rites were prescribed; specific incantations were used.

Today, we are making an effort to apply the same principle in dealing with delinquency, crime, and indifference, especially among the young. Developing a constructive program of study, play, and hobbies (the good fruits of progress) is prescribed to take the place of truancy, gang escapades, and serious crime. We can halt the evil for a time by arresting and jailing leaders in crime, but unless we fill "the empty house" with constructive aims and purposes, the evil will be multiplied later.

He is Like That

Is 3:6. "Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Hebr. 13:2. "... For hereby some have entertained angels unawares." James 1:21-24. "Be ye doers of the Word, ..." Luke 9:24.

The person who flees to some secluded place, to escape the sin, sorrow, and trials of life is missing real life; likewise, those of us who are a part of the physical fray; we see, hear, buy, sell, eat, sleep, play, and increase bank account,—but we are missing real life. Witness the artist! He gives diligent care to the selection of canvas, pigments, and brushes, and training in outline and application. But what of all that? Does he merely produce a painted canvas? No, the artist must transfer from his heart and mind, through his carefully selected tools, a picture upon canvas that an-



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other yearning heart can read and understand. Aye, the artist must give us a message, or he misses what he is supposed to do, he misses life.

So with the writer, the preacher, the inventor, the teacher, the father, the mother, we have a message to give to the world of men; unless we succeed in that, we are missing life. Life is not any one thing; it is not money, it is not food or clothing; it is not comforts and play. Life is our privilege to bring a message to mankind, through the medium (talents) with which the creator has endowed us. Unless we achieve that, we are missing life.

The Whole Law

Matt. 7:12. "All things whatsoever ye would that men should do to you, do ye even so to them . . ."

Hebrew history gives us an interesting glimpse into the common use of an ancient proverb, also used by Jesus in teaching His followers their duty one to another.

Hillel and Shammai were the two most noted Jewish doctors in the days of the birth of Jesus. Hillel was perhaps one of the most patient and temperate men that ever lived. One day a heathen went to Shammai, mockingly asking that Shammai convert him to the Law, while he stood on one foot; the irate master turned him from his door. Soon, the heathen presented himself to Hillel with the same demand. He was kindly received, and told, "do not unto another what thou wouldst not have another do to thee. This is the whole Law, the rest is mere commentary."

How Old Are You?

Age is a quality of mind.
If you have left your dreams behind,
If hope is lost,
If you no longer look ahead,
If your ambitions' fires are dead—

Then you are old!

But if from life you take the best,
And if in life you keep the jest,
If love you hold,
No matter how the years go by,
No matter how the birthdays fly,

You are not old! —Edward Tuck.

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BOOKS

CHRISTIANITY ACCORDING TO ST. JOHN

By W. F. Howard. Westminster Press. 210 pp. \$2.

Here is a scholarly and very readable discussion of New Testament Theology. It contains eight lectures given at Oxford, and aims to present the main characteristics of Johannine Christianity. It compares the teachings of John with those of Paul and of the Synoptic Gospels; it discusses the relation of faith to knowledge, in the quest for God; and it asks whether the work of Christ is to be regarded chiefly as liberation or redemption. Among the chapter titles are: The Logos of Life; Man, Sin, and Salvation; Faith, Knowledge, and Love; and The Way, The Truth, The Life." The indexes have been carefully prepared and are very helpful for reference. This book will prove a real help to all who seek to make Christianity effective in their own lives and in the world. It is the kind of discussion which our troubled times particularly need.—*Teunis E. Gouwens.*

BEST SERMONS, 1946 EDITION

Edited by G. Paul Butler. Harper. 316 pp. \$2.75.

This is the second volume of Best Sermons by the editor, the first having appeared in 1944. Eighteen denominations, seventeen states and five nations are represented in this volume. These fifty-two Sermons were chosen from the 5,674 which were submitted to three committees, one Protestant, one Catholic and one Jewish, made the selections. In presenting to the reading public these religious interpretations of our situation, by world leaders of three faiths, Mr. Butler renders a very valuable service. This is the kind of service to which the American people, and indeed all men and women everywhere, should give careful attention. The fact that the opening sermon is by Dr. George Butler will at once commend the book to many discerning readers.

The high standard observed in these discussions will not be questioned, but from the Christian point of view, a sermon which omits the gospel cannot be classed as one of the best. In seven of these sermons I found no mention of Christ, and in five others was referred to incidentally, only once or twice. A sermon may be good or representative, and an address may be well constructed and helpful, if it does not preach the Gospel of Christ, it falls short of the best. If any man does not accept that Gospel, his discourse may still be chosen as the best in its category, but he who does believe in Christ cannot be satisfied with nothing less than His presentation.

This is not meant to decry the plan and achievement of the book, for it is a work eminently worthwhile and it deserves a wide reading.—*Teunis E. Gouwens.*

MEDITATIONS FOR THE SICK

By C. J. Scherzer, Chaplain, Protestant Deacon Hospital, Evansville, Indiana. Abingdon-Cokesbury 1946.

Few booklets, at all worthwhile, have ever been printed on the subject of human suffering, because the majority of such booklets interpret sickness and suffering as being ordered of God or as expressions of the will of God—which view is not the view of rational religion but of disguised fatalism. The author of this booklet reveals, in the sixteen pages, that he not only knows God as a Loving Heavenly Father, but he also knows the scripture passages and prayer approaches as well as what is the most helpful interpretation and suggestions for those who suffer. This is only one expression in the booklet on Page

"Meditation on Pain," which might be interpreted differently from what I feel sure the author believes meant. It is the statement,—“Surely God does willingly grieve or afflict the children of men.” would have been better if the word “willingly” had been left out, for God neither willingly nor otherwise grieves or afflicts the children of men, but instead desires to help them in their griefs and afflictions as the Father presents throughout.

Readers and friends will find this little booklet of six pages unusually helpful as a gift to those who are afflicted because of accident or sickness.—*Roy C. Helstein.*

THE HAND OF GOD IN THE SUDAN

Albert D. Helsner. Revell. 144 pp.

This volume the author has given another fascinating story of “The Hand of God” in the field of foreign missions. The locale, in this instance, is the Sudan, and the work done rivals that of the most thrilling missionary enterprise to be found anywhere. The story is told very informally, with many experiences related realistically. One will read this account with a new appreciation for the fidelity of missionaries to their high calling and with new faith in the power of God to bring blessing and healing to the heathen peoples of the earth. One cannot help but wonder what would happen if the Gospel could be brought to these so-called civilized peoples with the same urgency, the part of those who interpret the message and the same sense of need on the part of those to whom it is brought.

This little book is illustrated with many photographs to add interest and purpose to the mission conducted in the Sudan. It will be worthwhile reading to those who seek information and inspiration regarding black Africa.—*John W. McKelvey.*

ETERNAL VOICES

Robert B. Ekvall. Harper. 63 pp. \$1.50.

There is a volume of poems with an unusual gift utterance both in thought and form, written by Robert B. Ekvall, who has traveled and labored extensively in Tibet. These poems bring to the reader an oriental viewpoint and charm which is intriguing, at the least. The author's viewpoint as a Christian missionary is strengthened by his contact with this oriental people in the Far East. His presentation of their wistfulness for assurance and of their hunger for truth is one of the strong merits of his poems. One cannot read them generally without feeling drawn to the gentle philosophy and the kindly spirit permeating them.

While these poems are not quotable, as poetry in general is, they have a distinctiveness that is closely related to the poetry of Tagore. Quite likely this is characteristic of oriental verse. While they may not be easily quotable, they are thought-provoking, and in this way they will serve well their purpose.—*John W. McKelvey.*

TO THE ARENA

by the late Theodore W. Wilson. Collins, London and New York. \$2.50.

This is a book of exceptional interest to Church school teachers and youth. It presents in an interesting and authoritative manner, the story of the persecutions and victories of the early Christians in Rome, in the price for being a disciple of The Man of Galilee was opposition, persecution and often death. The book is illustrated with numerous cuts and drawings which forcefully portray the life of that ancient world. A few of the fifty-six informing chapters are “Our Hundred Years Before Jesus Came,” “A Dan-

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Roy C. Helfenstein.

UNDERSTANDING MARRIAGE AND THE FAMILY
Edited by Ray V. Sowers and John W. Mullen. **Epoch Publishers, Inc.**

This stimulating book, which is Volume II of the American Family Magazine Book Foundation, is a worthy sequel of Volume I. It is a book that should be owned and read by every young couple contemplating marriage, and should be in every family library.

The study of family life, on which study so much of our national welfare and the happiness of modern home-life depends, is presented in a dignified and down to earth manner in this ably prepared book. Its contents are of gripping interest to all young people and parents. The list of contributors contains many of the names of the most prominent authorities on Modern Social Problems, which can all be traced back to the home for their origin and their solution. Single chapters of this book of sixteen chapters each one worth the price of this timely book on the most far-reaching subject for the modern mind to consider.—*Roy C. Helfenstein.*

BASES OF WORLD ORDER

Edited by Ernest Trice Thompson and Patrick H. Lynam, Lawrence J. Stell. **John Knox Press.** 121 60c (paper).

The purpose of this study is to set forth the principles and to suggest methods looking toward the early establishment of a Christian world order which shall secure for all men and nations, justice, economic security, and a durable peace. The course attempts to stimulate individual thought and study and group discussion of this important theme.

There are five sections: Spiritual bases, political bases, economic bases, social bases; the fifth section asks, "What can we do about it as individuals and as groups?" members of the Church of Christ? Each section contains a series of Scripture passages to be studied in connection with the general theme. Each section also contains questions for discussion and a bibliography.

Rich content and clear presentation make this a valuable contribution in helping to lay a solid foundation, which the coming generations may build a more substantial edifice.—*Paul R. Kirts.*

THE CHRISTIAN FUTURE, THE MODERN MIND OUTRUN

By Eugeno Rosenstock-Huussy. **Scribner's.** 243 25c.

Here is a work which to the average reader seems strange and confusing; but the author speaks with penetrating insight regarding the spirit of our times and the necessity of realizing the cross which chides our civilization for looking in one direction ethically while materially going in the opposite direction.

To this reviewer his concept of events "beyond" is not clear and his "Cross of Reality" seems rather fantastic. All in all here is profound insight, brilliant flashes, wide range of combination of issues, will attempt to unify everything under "The Cross of Reality."—*Frederick W. Burnham.*

The Offensive

Continued from page 373)

always striving to overcome evil and to publish the good. And he believed that every one could work with this power to accomplish God's purpose in the world. "I am the vine, ye are the branches."

He believed that God's way was always best. In His classic prayer He taught us to say, "Thy will be done on earth as it is done in heaven." In the garden, as He faced His supreme test, He said with absolute confidence, "Not my will, but thine be done." So He taught us to bend our wills to God's, and to seek and to do God's will, for it is always best.

He believed in the offensive. Did He not fight the devil on His own ground? Did He not enter the temple, overturn the tables of the money changers and drive out them that bought and sold therein? Did He not carry His word and His truth to the people? Were not almost His last words those of our text? Truly Jesus went to and fro with His saving word, and from the time He began His earthly ministry, until it was ended on the cross, He was on the offensive.

Thus Jesus, Himself, made His followers a militant group and His Church a militant church. So we are to accept our commission from our command and keep His gospel and His Church on the offensive always.

The religion of Jesus and His Church should occupy first place in all our lives. Do we truly believe that Jesus came into the world to save sinners? Do we truly believe that His Gospel, and His alone, shows the way to future peace and happiness in the world?

Do we believe in God? Do we believe that His greatest power in all the world is spiritual power? Do we believe that God's power can overcome all the evil ways of men?

Do we believe in ultimate truth and right? Do we believe that truth is greater than untruth? Do we believe that goodness and right are better than evil and wrong? Do we believe that the correct way of life is one of truth and righteousness?

Do we fear? Are we afraid? Or do we have that perfect love casteth out fear? Do we believe that though an host assail us, yet we need not fear because God is with us and on our side?

When why not tell it forth? Why not broadcast it? Why not tell the world about the good news of the Savior? That is what Jesus wants all to do, to go forth and tell all men about it.

The early disciples did not go abroad and preach about the faults of the Jewish church;

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they went forth and told men about Jesus, how He was the Son of God, how He suffered and died after He had taught for a season, how He arose again and brought life and light to all men.

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Is Man Free?

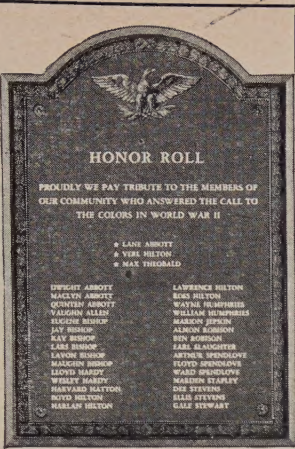
(Continued from page 353)

in man's power to be free. But because man does not live unto himself alone, there must also be in our thinking the motto on the other side of the same coin—"E Pluribus Unum." There must be a unity derived from the multiplicity of cooperating free spirits, which will raise humanity to levels where outward peace and freedom can themselves be maintained.

You and I are the average man and woman who in these months before us must justify the liberating truth which the good years of democracy have placed in our hands. For it is only a knowledge of truth that ever makes man even partly free. We are that average man and woman before whom lie now from day to day the individual choices, our use of which no one can forecast, precisely because we have freedom. But the way we use them will make clear how well we understand our freedom, and whether we know how to use it. You and I and hundreds of others like us will through our own free choices determine whether we ourselves are able to use freedom, and whether in freedom we will choose to make freedom more fully possible for those whose heritage we ourselves must shape.

In each age for centuries certain men have seen a streak of light on the eastern horizon, even during humanity's blackest hours. We too have seen it in our day and we hope that we know what it means. Yet it depends on the choices which we as a people have still to make, whether that streak of light is to broaden until light shines over all the earth, or whether the clouds are to close in again for another long and dreary night of the human spirit. If we who have seen that streak of light, we who believe that man can be free in the deepest and fullest sense, will give strength and effort to the needs not only of our country, but of humanity in these days, we will find in that choice more and more of the truth that makes men truly free.

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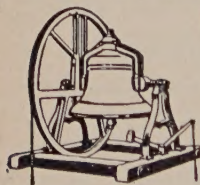
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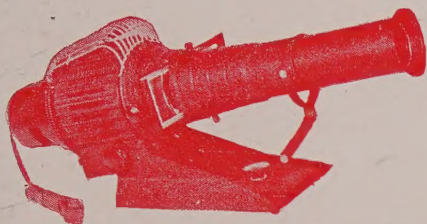
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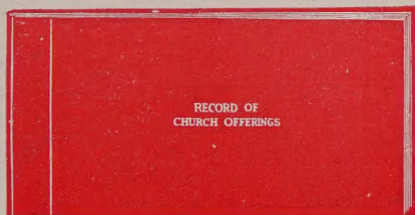
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